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175 of China for about a quarter of a century.
179 The habits, dress, and ideas of American military and civilian personnel and of the Chinese refugees from industrialized centers constituted another novel experienced for the long-isolated people of the Southwest Region.[35] On the other hand, anthropological studies of ethnic minorities and geological explorations sponsored by the government gave the professionals involved and the government better knowledge of some of the region's hitherto unknown human and natural resources.

The depth of penetration and long-range effect of these new influences is difficult to determine. Had they occurred when the government was not primarily occupied with fighting a war for survival or under a more disciplined or more revolutionary-minded regime, the intensity and lasting quality of the new forces would undoubtedly have been strengthened tremendously. As it was, however, their power was diluted by Kuomintang censorship and control in areas where the new influences were at work, the continued existence of petty warlord rule in other areas, the skyrocketing inflation and heavy taxation incident to the war, and the growth of profiteering, corruption, and demoralization within the ranks of the Kuomintang and the Nationalist Government during the last few years of World War II.

175 98 563 From the beginning of the exodus to Chungking, the old inhabitants and the new arrivals from the eastern cities looked on each other with

35. On wartime Southwest China cf. White and Jacoby, op. cit., passim; Linebarger, op.cit., pp. 214-34.

175 mutual suspicion and disdain. When many of the
186 new factories and the modern, urbanized immi-
563 grants who largely ran them moved back to the more convenient locations and amenities of the eastern industrial centers after the war, their departure was mourned by few of the older popu-
178 lation of Chungking. Some of the factories remained in operation, however, and the wartime exploration of the mineral resources of the Southwestern provinces contributed not only new knowledge of the potential economic value of the Southwest but also impelling reasons for its further development and for tying it closer to the rest of China by improved communications.

177 The intellectual impact may have made a deeper, longer lasting impression on the people of the Southwest, simply because many of the students and older intellectuals were intensely desirous in their patriotic and socially idealistic zeal of establishing closer contacts with the masses of the people and contributing to their improved welfare and national consciousness. Likewise, most of the intellectuals in the rural education movement were devoted to improving the livelihood and educational level of the peasants. These rural teachers were fully conscious that if they attained their objective it would engender popular demands on the government for improved social conditions and more democratic, responsible political organization.

168 Both the organized rural education movement and the sporadic efforts of inspired students and professional people were handicapped by

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871 563 In addition, 130,000 minority nationals attended spare-time schools in the same year. In 1952, the enrollment of regular middle schools and colleges for minority nationalities in Southwest China increased to 10,000. There were also 694 primary schools with 200,000 students.[61] By 1952, the three colleges for minority nationalities had graduated 3,000 [665] students. The special courses arranged for minority cadres had graduated 25,000 students, including 379 women.[62]

871 563 186 The Communists claimed that their policy of providing educational opportunities for minority nationalities had met with warm reception. At the same time, the Communists also admitted difficulties in convincing the minority peoples with their "benevolent" intentions. At Ma-erh-k'ang in western Szechwan Province, the establishment of a primary school at the beginning was eyed by the local people with suspicion. Parents were hesitant to send their children to school for fear that the school was going to take their children away from home. It was after much persuasion that more parents began to let their children attend school, increasing the enrollment from 40 in 1951 to 126 in 1954.[63]

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61. Southwest China Behind the Iron Curtain, pp. 17-19.

62. Ibid., pp. 9-10.

63. Primary School Teacher, Sept. 1954, p. 20.

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000 Tibetans who had apparently come out on a religious pilgrimage, binding themselves to get their living by begging. In this they seemed to have been very successful, as many of them were walking about with ducks under their arms. The same day we met my old friends P'êng and Colonel Liu, who had been with Mr Warry and myself on our first trip through Yün-nan. They were on their way to Nampaung to meet our boundary demarcation party.

After leaving the Nan-tien plain our road still lay up the Nam Ti valley, but over an open rolling down country, crossing the river twice by stone bridges, and finally descending slightly into the town of T'êng-yüeh.

579 •186 Here a very warm reception awaited us. Our baggage and servants had got ahead, and we found them surrounded by a hostile mob. The innkeepers had absolutely refused to let them in, and our Shan escort of two of the Nan-tien Sawbwa's men were naturally afraid to do anything in the face of a crowd of Chinamen.

Guided by one or two of the more friendly of the inhabitants we made our way towards the *T'ing's* yamen[1]. Our road lay right through the middle of the town, so getting the mules and servants in front of us, Ryder, Watts-Jones and myself came on behind as a rear-guard. The mob, increasing every moment, followed us, yelling, hooting, and throwing stones. When they pressed us too closely, we three who were riding would turn round and charge them. We had the satisfaction of catching one or two of them over the head and arms with our sticks, but they were wonderfully quick in getting away and the whole street would for a moment be almost clear, the people having disappeared into houses or down side streets. Then each time, as we turned round and went on after our mules, they would reassemble almost as quickly as they had vanished, and stones and bricks would again begin to fly about. In this somewhat unpleasant fashion we rode through T'êng-yüeh, and were very glad to reach a temple inside the *T'ing's* yamen where we were safe from the mob and found accommodation for ourselves and our animals.

We had I think all been hit by stones, but no one was

[1] i.e. the district magistrate's house.

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579 seriously hurt. The affair was not an organised riot, as they
•186 did not know we were coming. It may be taken in fact more as a way of showing their dislike to those who have had the misfortune not to be born Chinamen, and as an expression of opinion that foreigners would be better advised to stay in their own country. Still this sort of thing may easily grow into more serious rioting, and I am strongly of opinion that Governments should take notice of even the smallest incidents of this kind where their subjects are the victims of attack by Chinese mobs.

It was unfortunate that our baggage had got ahead of us. Had we been there ourselves and insisted on being let into the inn, breaking in by force if necessary, we should have had no further trouble. A show of physical force at the outset is very effective in dealing with Chinamen. This is the only time that I have been stoned in a Chinese town, and in most places in Yün-nan the mob though inquisitive are not actively hostile.

Soon after our arrival my friend Yang-fa-yung who had on my previous journey met me at Mien-ch'ing, came to see us. He apologised for the conduct of the mob, said that he would have protected us if he had known we were coming, and that orders had been given out which would ensure us from any recurrence of such a thing. The loud voice and bluff military manner which this gallant officer assumed as in keeping with the character of a soldier, caused us much amusement.

The next day we called on the *T'ing*. We found him very civil and friendly and he apologised for the occurrences of the day before. He treated us to sweet biscuits and green chartreuse, so he is evidently making progress in his knowledge of Western customs!

302 What most struck my two companions, both new to China, was the length of his nails which, according to the custom of the literary classes, had been allowed to grow an inch or more beyond the tips of his fingers, to indicate that he was under no necessity to do any work with his hands. This custom may appear to us somewhat inconvenient, but we were soon to learn that it has its uses, for a fly having fallen into Watts-Jones's chartreuse, our host dipped his nail into the glass and deftly scooped it out!

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463 people of Hsi-lien, for in the afternoon at the village of Wan-yao I found pottery works and a manufactory of iron
323 pans. The potter's wheel was made of one round stone revolving over another. The upper stone has a piece sticking up at the top and round this piece the clay is put. The potter then makes the stones revolve by working a treadle with his foot, and at the same time forms the clay with his hands. In three or four minutes he made a plate and two different sizes of cup. When the moulding is finished the things are put out in the sun to dry. Then comes the glazing. This process I did not see, but it was explained to me as follows:—The glazing stuff is made of rice husk and lime mixed together and heated and then mixed with water. Into this mixture the cups are put and are then baked in a kiln. The result is a greenish coloured glaze.

326 I then went on, accompanied by several villagers, to the iron works. Here they had a cylindrical-shaped furnace, three feet long and one foot in diameter, in which the iron
[376] was placed to melt. An ingenious use had been made of a little stream which flowed past the shed, to turn a horizontally placed water-wheel which worked the bellows for the furnace. Two pan-shaped clay moulds are then taken and one is fastened tightly down over the other, both with the convex side uppermost. The furnace is then tilted up a little so that the melted iron runs into a ladle, by means of which it is poured into a small hole in the upper mould, so that it fills up all the space between the two. It is left for a minute to solidify, and then the topmost mould is taken off and the pan that has been thus formed put on one side to cool.

•186 While I was looking at this, one of the villagers came running up, grinning all over, and shouted out, "Is this a foreign devil?" He was immediately silenced by the others, and one could not take offence where evidently none was meant. The fact is that Chinamen among themselves nearly always allude to us as "Yang kuei-tzŭ," "Sea devil" or "Devil from across the sea," and many ignorant villagers would be puzzled to find any other name by which to call a European. The origin of this expression, I believe, dates from the first Chinese war of 1842. The Chinese

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generals and admirals looking about for an excuse for their defeat, described our men-of-war as "sea devils," against whom it was impossible for mortal men to contend.

I slept at Shun-chiang, a village of 200 houses, which is perhaps the principal place in Hsi-lien. This district consists of a plain or plateau about 23 miles long running from north to south at an elevation which averages 6000 feet. The northern half runs down the Ku-tung Ho, and is from one to three miles wide. This river, then turns off eastward to join the Shweli, and the southern part of Hsi-lien is a plateau with little tributaries of the Ku-tung Ho or of the Shweli, crossing it from west to east. Along these little streams are irrigated fields, so that in going up the plateau from south to north one crosses alternately small rice plains and bits of higher-lying uncultivated ground, covered with rocks and bushes.

The hills all round are fairly well clothed with forest, chiefly of fir trees. The range to the west rises to 9,500 feet, but that to the east is lower, with gaps through it by which the streams reach the Shweli[1]. The abundance of timber is shown by the fact that all the houses are built of wood instead of the usual soft brick. The district is decidedly a prosperous one and contributes to the volume of trade to be got out of T'êng-yüeh. Fruit-growing and sheep-rearing could be carried on very successfully here.

From Shun-chiang we went on by two easy marches to Ma-li-pa, a village in the small district of T'ien-t'ang-kuan which lies at the head of the Ku-tung Ho. Here we found shelter for mules as well as men in a water-tight but very draughty temple. The district is governed by an hereditary Chinese chief, and is of no importance except for its iron mine. This has been worked chiefly by surface-diggings, but in two places there are deeper shafts, the earth being propped up by logs of wood placed close together and supported by posts. One of these goes down forty or fifty feet.

The ore is smelted near the village, and the bellows of the furnace, as at Wan-yao, are worked by a water-wheel. The softer iron is used for the manufacture of pans, but

[1] Some of these streams run into holes in this range.

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000 to T'ung-pei T'ing, crossing the Yangtze by an iron chain bridge, thence turning south had recrossed that river by a ferry just above the mouth of the Ya-lung River and had come on through Ta-yao Hsien and Yao Chou.

361 Chên-nan Chou is considered one of the poorest towns in Yün-nan. It contains perhaps 500 houses, all very small. There is scarcely any trade in the place, and a great many Chên-nan men are obliged to hire themselves out as mule drivers in other places to get a livelihood.

Two easy days of level marching brought us to Ch'u-hsiung Fu, or Ts'u-hsiung Fu as it is invariably called in Yün-nan. The people of this town are peculiarly conservative and exclusive. They have such an objection to strangers that no inn is allowed within the city walls, and no one from any other town is allowed to establish a shop. When the telegraph line was first taken through here, there was much commotion, and so determined was the opposition of the townspeople to this new-fangled means of communication that the telegraph office had to be put inside the Colonel's yamen, the only place where it would be safe from destruction.

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One might expect such a conservative place to be very anti-foreign. But such is not the case. We found the people civil and friendly, and the missionaries who visit the place occasionally get on well with them, though they had so far failed to establish a permanent mission station here.

000 We put up at an excellent inn in the suburbs, with a very large upper-storey room, which was just what we wanted, as we had much work to do in putting our maps together, while our evenings were fully occupied in getting the longitude from Bhamo by telegraph. We were not the only Europeans in Ch'u-hsiung at the time, for we found two members of the China Inland Mission, Mr Nicholls and Mr Saunders, on a temporary visit here. On the day after our arrival we had quite a dinner-party to celebrate the meeting of six Englishmen in the middle of Yün-nan.

We halted four or five days at Ch'u-hsiung and rearranged our plans. Watts-Jones started again on the 15th March to continue the survey for the line on to Yün-nan Fu. Ker, accompanied by Ram Sabad, one of

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ing for a railway with the sanction of the Chinese Government.

Passing Sung-lin, a village of two hundred houses with a mud wall round it, we took two days to reach Pan-ch'iao at the southern end of the Hsüan-wei plain. The country is undulating, and one passes through a series of little cultivated plateaus, with low rocky hills rising out of them, and most of them without any running water. This part of Yün-nan is full of coal and hardly anything else is used as fuel. It is sold for 200 cash a cartload, which I calculate to be at about the rate of three shillings a ton.

On the 14th April I reached Hsüan-wei Chou, and found Watts-Jones there, established in a temple just inside the south gate. Here we were in telegraphic communication with the world again. Pottinger had arrived at Pi-chieh and hoped to meet us at Wei-ning Chou. We were very sorry to learn that Mr Tucker, who formed one of Pottinger's party, had returned to Ch'ung-k'ing suffering from pleurisy, and had died there of heart failure.

Hsüan-wei is a town of 800 houses and has two walls round it, one inside the other. The plain in which it stands is a poor one, but the whole country round is full of coal mines which, with better means of communication, might be extensively worked. Hsüan-wei is famous for its hams, which are excellent. Chinese hams vary very much. The best ones are very good, and this is the only form in which I ever ate pig in China.

After halting a day at Hsüan-wei, we left again on the 16th April, and soon found ourselves in a more hilly country. In these parts the Chinese are in the habit of shouting out *yang kuei-tzŭ*, "foreign devil," an expression one does not hear very often in most parts of Yün-nan. In Hsüan-wei we had heard the little boys shouting it out as we walked about the town, but they took care to keep at a distance, and the Chinamen nearest us always wore a look of almost too complete innocence.

However our time for retaliation soon arrived. The day we left Hsüan-wei, Watts-Jones and I had walked on a little ahead and passed five or six Chinamen sitting by the roadside. Directly we had passed, we heard shouts of "yang kuei-tzŭ." We turned back at once and our

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186 friends instantly dispersed in different directions. However one of them was a slow mover, and we soon caught him and gave him a good thrashing. This, however, turned out not to be the man who had actually shouted, though I have no doubt his licking did him a lot of good. So we set to work to search for the real culprit, and soon found him hiding in a wet nullah. After a short interview, we left him begging for mercy, covered with mud and water, with a bleeding nose and various bruises all over him, so perhaps he will be more civil in the future.

This expression, *yang kuei-tzŭ*, has come to be the usual name for a European among the Chinese, and I have heard it used by ignorant countrymen in out-of-the-way places, evidently without realising that there was anything insulting in it; but when shouted out in this way as one passes, it can only be meant as an insult, which it is one's duty to resent.

361 On the second day out from Hsüan-wei we passed through the large village of T'ang-t'ang, lying in a narrow valley shut in by steep hills. This is the headquarters of the lessee of the copper mines in this neighbourhood. [316] They get copper in many places near here, but they say the mines do not produce as much as they used to. We slept at Hsin-t'ien-p'u, at 7,250 feet. In the afternoon there was a heavy thunderstorm, which left a little patch of snow on one of the ranges.

On the 18th April after a long ascent we went downhill, very steeply, to the K'o-tu Ho, a river 20 yards wide, running with a rapid current over a rocky bed. In the dry season it is fordable, but later on in the year, when the rains are heavy, it gets very deep and is crossed by a ferry-boat, fastened to a wire rope which is stretched across the stream.

131 This river forms the longest source of the West River of Canton. It here marks the boundary between the provinces of Yün-nan and Kuei-chou[1], so that at Chan-p'o, 312 where we slept, we were in the latter province. The hills of this part of the country are very dry, and the villagers

[1] To be exactly accurate, there is a narrow strip of land on the left bank of the river which belongs to Yün-nan.

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It is a very poor town with really nothing to call a
n, and all the rice has to be imported from Chao-t'ung
, and elsewhere. Maize and beans are the principal
d of the inhabitants. There are no large merchants
e and very little trade is done except in the necessaries
life. Cotton cloth and any foreign goods that there
come from the Yangtze, and salt also comes from
-ch'uan.

The only importance of the Wei-ning district lies in
mines—copper, silver, lead, iron, and zinc. With good
nmunications these could no doubt be profitably worked.
e height of Wei-ning is 7,500 feet, and it is a very
d place.

As Pottinger had not yet arrived I went on the next
along the Pi-chieh road, while Watts-Jones did some
re surveying to the east of Wei-ning.

Going gradually up a range of hills, my road led me
er a series of small steep-sided plateaus, with no outlet
the water. I slept at Ssŭ-p'u at 8000 feet. For the
t few miles of this march we were in a dense cloud, so
t it was impossible to do any surveying beyond a mere
verse of the road. This is the sort of weather which
I believe, prevalent throughout Ssŭ-ch'uan in the cold
son. The name Yün-nan means "south of the cloud,"
d it is natural to suppose that the province was so named
lying south of the clouds and mist which prevail in Ssŭ-
uan, and even in north-eastern Yün-nan, for such a great
rt of the year.

On the 23rd April I met Pottinger at the little village
Hun-shui-t'ang. Hunter, who was doing the surveying,
s still 30 miles behind, as he had found great difficulties
this part of the line. So we decided to go to Wei-ning
d await his arrival there.

The misty and rainy weather had made surveying most
ficult for Pottinger's party. They had sometimes been
days together enveloped in thick fog, which made it
solutely impossible to see the lie of the country or to do
y useful work.

Besides this they had encountered much hostility from
e natives of the country. A hundred men or so would
llect and roll down stones on them from the hill-tops

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and fire at them with guns. Their shooting was so bad that no one was ever hit, and they would run away if attacked, but this sort of thing naturally interfered with survey operations. The officials were always friendly, and increased Pottinger's escort of Chinese soldiers to 150 men, 20 of whom were armed with mausers.

Even in Kuei-chou province on this side of Pi-chieh these attacks began again, and Pottinger warned them that if there was any more opposition to his movements he would fire on them. The next day they began rolling stones down again, and Pottinger and Hunter attacked them with the twenty mauser-armed Chinese soldiers. Three of the Chinese were killed, and there was after that no further trouble.

These disturbances were probably due to the rebellion of Yü-man-tzŭ, which spread over a great part of Ssŭ-ch'uan the year before, and had hardly been repressed at the time Pottinger was passing through that province.

We got back to Wei-ning in two days and found that Watts-Jones had also returned there. We put up in very good quarters in the mining office. They have a lot of boilers and other mining machinery here, which are the property of the Yün-nan Province Government, who have never used them and want to sell them, but are hardly likely to find a purchaser here.

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We halted the next day to wait for Hunter, and went to call on the civil mandarin and on the general. The former showed us his mint where cash are coined. They are made of a mixture of copper, lead, and zinc which when melted is poured into a mould which makes 200 or 300 cash at once. Not many are coined here: most of the copper is sent to Kuei-yang, the capital of the province.

The price the Government give for copper is 11 taels for 100 catties. This comes to about threepence a pound, a price which, the mandarin says, is not enough to make copper-mining pay. This I can well believe. I have often wondered how cash could be coined so as not to cost more than they are worth as money, but no doubt at this price it can be done.

The cash is the only real coin that exists over the greater part of China. Roughly speaking its value is about a tenth

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361 241 the two streams that water it are irrigated: the rest of the plain lies too high and is consequently little cultivated. The natives of Lin-an, like those of T'êng-yüeh, have a 186 strong antipathy to anyone who has not had the good fortune to be born a Chinaman. So far do they carry their hatred of everything foreign that they even refuse to weave their cloth out of foreign yarn. They import their material for making clothes in the shape of raw cotton from the Shan States. Such at least was the case at the time of my visit.

Three days from Hsin-fang, over a fairly open plateau country, brought us to Mêng-tzŭ[1], where I was hospitably entertained by Mr and Mrs Spinney of the Imperial Maritime Customs.

579 186 This place was only opened as a treaty port in 1889. The foreign settlement is pleasantly situated outside the town, the European community at the time consisting, besides the Customs Staff, of a French consul, a doctor, and one French merchant. The well-built, well-furnished houses in which they lived made one feel that one was in civilisation once more.

Mêng-tzŭ was considered a very quiet place, and the inhabitants of the town were extremely civil and fairly free from curiosity. But only a short time after my visit the Europeans there had a very unpleasant awakening from their sense of security.

In the middle of the night the foreign settlement was attacked by a large armed mob recruited principally from the workers in the Ko-chiu tin mines. The foreign community, among whom at the time were several French officers, concentrated in the French Consulate and made good their defence. The rioters, however, killed two Chinese servants and burned or carried off everything from the remaining houses.

439 Mêng-tzŭ is a busy place for Yün-nan, and even though the rainy season had begun I must have met quite 1000 loaded mules since leaving T'ung-hai. They were most of them carrying cotton yarn imported from Bombay *viâ* Hong Kong. This Indian yarn is cheaper than the Man-

[1] Sometimes spelt Mêng-tsz' or Mong-tze.

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Yi-mên was the place where Ryder and I had arranged to meet, and he turned up the following day after dark, having done a 26 mile march. These meetings in out-of-the-way places are very pleasant, and we halted two days here together. Our pleasure, however, was considerably damped by the news of Stormberg, Magersfontein, and Colenso that Ryder had brought with him from Yün-nan Fu.

On the 21st January we set out again, Ryder for Ch'u-hsiung, myself for Yün-nan Fu. My road crossed the range which separates the basin of the Red River from that of the Yangtze at 7,350 feet, and then descended a little into a good sized plateau, with small hills rising out of it, very dry and therefore not much cultivated. We slept at Hsiao-lung-t'ang in a large temple pleasantly situated among trees.

The next day we reached An-ning Chou. The road lay down the course of a small river on which were a good many duck. I got five—three merganser, one brahminy (ruddy sheldrake), and one spotbill. The merganser is fairly common in Yün-nan, and I have found them quite eatable in spite of the fishy look that the shape of his bill gives him.

At An-ning we joined into the main road by which I had come from Ta-li the year before, and the next day we reached Yün-nan Fu. I cut off the last half of the march by taking a boat across the corner of the lake.

I was able to get the same comfortable quarters that we had lived in the previous year, and spent five days in the capital renewing acquaintance with Mr Stevenson and other missionary friends. Mr Jensen of the Telegraph Service, who had helped us so much before, had I was sorry to learn been laid up with rheumatism and had been obliged to take a trip home.

I found the French very active in Yün-nan Fu. There were 10 or 12 Frenchmen in the capital at the time of my visit, all connected with the railway which is to run up into Yün-nan from Tong-king.

The French were not at all popular with the Chinese, and there were even then signs that there was likely to be trouble. This feeling culminated a few months later in

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579 a somewhat serious riot in which the French were attacked,
• 186 and the English missionaries also had a very warm time of it. The riot was fortunately put down by the Chinese authorities without any European lives being lost.

Captain Ryder reached Ch'u-hsiung on the 25th, and we were able to observe for longitude, thus fixing the position of Yün-nan Fu and also of P'u-êrh, which we had so far only fixed relatively to the capital.